



The Story That Never Grows Old.
The International Sunday School
Lesson for March 31 is a Quarter-
ly Review.

(BY WILLIAM T. ELLIS.)

The captain of the ship that goes down the Tigris river from Borsah and through the Persian gulf called me from the cabin one day to stroll on the walling of the Jerusalem pilgrims returning to India from Kerbala and Mehad Ali, their shrine cities in the Mesopotamia desert. They were listening to one of the men reading the story of the death of Hussain, grandson of the Prophet, and the leader whom Shiahs Moslems held in a veneration second only to that of Mohammed himself. As the reading went on, men and women wept and wailed, and swayed to and fro, beating their breasts; by groans and cries giving evidence of deep grief over the tragedy enacted more than fourteen hundred years ago. The captain told me that on every trip he has the same experience with the pilgrims. The story of the sufferings of their leader never ceases to move them. That is what draws them upon this long, difficult and perilous pilgrimage.

The same motive, the grip of the story of Christ upon the hearts of men and women, is what takes tens of thousands of pilgrims to Jerusalem every year. The narrative of the life and of the death of Jesus has been unequalled in literature and history. It takes hold of young and old. As the old song says:

"I love to tell the story;
For those who know it best
Seem hungering and thirsting
To hear it, like the rest."
A little boy said to his father after church one Sunday, "Father, I was awfully interested when Mr. Brown began to tell about the crucifixion of Jesus. I could just seem to see it, and I listened to every word, and understood it, until all of a sudden he stopped telling the story, and began to preach."

The first thirty-one years of that wonderful story are reviewed in this lesson, swiftly covering the six decades of three months in the life of Christ. The recurrence of these reviews are like the experience of the traveler who finds himself upon a height from which he can look over the entire stretch of country which he has traversed, having seen it before only in detail. From this height he gets a sense of proportion and perspective impossible otherwise. At the Plain of Esdraelon is not so clear to those who travel upon it as it is to those who view it from the southern end of Mt. Carmel, and as the Jordan valley is less comprehensible to the people in Jericho than to the man on Mt. Nebo, so these studies in the life of Christ are best understood when we take a survey of a large section of the biography at one time.

The Wonder Child.
Literary folk have been gleaning every possible story about Dickens this year, in order to get new angles of view for the study of the great novelist. Every fresh viewpoint of the life of Christ is to be welcomed. A business man said the other day that he had never really understood the setting of the birth of Christ until he read the story of a traveler's experience one Christmas night in a Syrian khan. On a watchfob, amid half a dozen silver coins that I got in the khan, was a picture of a Roman coin bearing the name and image of Caesar Augustus, and I prize it above all the others, because it seems to make a little nearer and more vivid the great event that occurred when Caesar Augustus was on his throne.

Points of contact with the story of Christ are to be sought. Every baby is one such, a grinning and seemingly unsentimental Presbyterian elder said one day in prayer meeting, "I never realized the humanness of our Lord, and the meaning of the Bethlehem story, until I looked upon my own first-born son." That son, now a grown man, blushed at the allusion, but every parent present sympathized with the father's viewpoint. The Christian mother or father understands the Babe of Bethlehem in the light of the babe in his own arms. That is as God would have it. He has tried to identify himself with the commonest and deepest experiences of the race. It seems as if all the resourcefulness of Omnipotence had been exercised to enable us to grow closer to the life of the people. The Son who came by way of the manger has not only lifted up all of childhood, but He has brought wondrously nigh Godhood to man.

The Emancipation of Woman.
From the songs of Elizabeth and Mary to the battle-cries of window-smashing suffragettes in London may seem a far cry; yet despite all extravagant and frolicsome manifestations of a mistaken sex consciousness, the truth remains that the emancipation of woman has its roots deep in the motherhood of Mary. The new status of women in Christian lands can be explained only by the Christian story. Where the Gospel has gone, there women have been gradually freed, until today the highest expression of Christian civilization is the character and lot of womanhood. The Interpreter and Friend and Champion of woman today is the white-robed Knight of God, who was born of Mary. The new movement of womanhood will be kept safe and sensible and successful in so far as it does not lose sight of its spiritual beginnings.

Under the Yoke of Life.
Parents and educators today are both muttering rebellion against our present educational system. It is over-specialized, it is sugar-coated knowledge, and attempts to beguile and allure pupils into the acquisition of information. Imperceptibly, it has come to be an attempt to create a royal road to learning. The protest is widespread that our educational methods are not fitting boys and girls for life. We cram their heads, but we do not train their brains and character. Lessons are taught, but not life.

A wholesome reaction is coming. The best of the old days and the old ways will be restored. The wisest students of our time are pointing out that the home is more important than the school, and that the educational functions of home life cannot be usurped by any professional training. Children need responsibility in the home. They need definite home discipline and the influence of brothers and sisters. They need time to think, and to let the soft influences of this wonderful world of nature en-

ter into their souls. They need night chores to do, whether they feel like doing them or not. There is profound significance for the study of pedagogy in the historical fact that when God wanted to train the Perfect Man, he put him into a working-man's family, where he had to learn the yoke of his youth, and learn to labor and to live.

The Man Ahead of His Time.
In this day of political progressiveness, when all public men are trying to prove how representative of the people they are, the mind goes back to the Populist of a generation ago. Then they were derided and sneered at. Their party is dead, but their cause is won. There were of the good old company of reformers and preachers. Their consolation was that sounded by the poet:

"Hail to the coming singers!
Hail to the brave light-bringers!
Forward! I reach and share
All that they sing and dare."

"Ring, bells in unrequited steeples,
The joy of unborn people,
Sound your trumpets far-off blown,
Your triumph is my own!"

Ahead of the times in which he lived, came John the Preparer, to blaze a path for the greater light of the One who came after. He died a pioneer's death, but he lives in deathless honor, an inspiration to multitudes, a favorite of God, one of history's great immortals. It is a man's work to make ready the minds of men for a greater than one's self who shall come after.

Proving the Worker.
Down street they are putting up a new building. Fifty men are employed in the excavation, and a hundred men are watching them work and finding fault. It is easy to stand aside and criticize the procession. Some deluded folk think it a proof of brains to be able to find fault with what others are doing things. That is about as cheap and childish an occupation as the mind of man can undertake. To pitch in and try to remedy conditions is both costly and hard.

The difficult course was the one adopted by Jesus. He criticized his times, it is true. He is not remembered for that, but for His reconstruction of the times. Jesus was no stand-off critic; He lined up on the side of the best thing in sight. Thus He identified Himself with John and John's mission, and insisted upon being baptized into unity with the best friends of God in His day.

Then He went into the wilderness for the test and the temptation. His life was His weapon, with which to do battle with the world, the flesh, and the devil, and He wanted to test the worth of the blade. Thus He learned to know Himself, and from the beginning of His ministry was ready for the sacrifice which He foresaw to be the end of His earthly mission. He knew Himself, and He knew the hearts of men.

A Working Force.
Truth is greater than an organization. Still, even truth needs a propagating agency. It cannot travel by any other than human means. So Jesus gave His first year of ministry largely to gathering about Him a force upon which He could depend for the continuation of His work and words. But as He was about His mission of mercy, He was nevertheless ever alert to discover men fit for discipleship. He went about preaching and healing, but with an eye open for men of apostolic potentialities.

That point cannot be improved upon. The success of every worker is largely determined by the disciples he makes. A certain minister who had no notable skills as a preacher, yet somehow had a gift for inspiring young men to fit themselves for the ministry and other forms of Kingdom work now has disciples who are doing large service for the Master.

The final test of these Men and Religion campaigns throughout the country has been the number of disciples men who have been left behind to carry on the work of the teams of experts. Occasionally one meets a notable Christian woman, like Margaret Sanger, who has made disciples of great companies of young girls. The ranks of Young Men's Christian associations are full of young college men who are associated with some of the best of our men. He has made disciples of them.

Looking Over the World.
Terse Comments for March 17, "The Foreign Missions of the Methodist Mission, A Bird's-Eye View," Matt. 28:16-20.

By WILLIAM T. ELLIS.
Just at the present time, this is an easy and desirable topic. It calls the tumultuous world into review. No part of the newspapers nor even the political conditions are quite so full of interest and inspiration as the dispatches from Asia, Africa, and South America. The hackneyed lines, "Come, ye sinners, and be saved," or, "Bring tidings from afar," of nations in commotion, Prepared for Zion war."

The ferment of Turkey, India, China, Korea and Japan, not to mention Tripoli and Central Africa, is a subject that engages the thought of discerning men and women everywhere. The student of missions has the advantage over most other persons in that he is informed upon ancient conditions and can interpret the meaning of the day's cablegrams.

The smallest life in the remotest hamlet may today project its influence into nations which fifty years ago were utterly sealed against foreign influence. One advantage of belonging to any organization is that the individual shares in the successes of the mass. "We beat them didn't we?" says the freshest of our professional training. Children need responsibility in the home. They need definite home discipline and the influence of brothers and sisters. They need time to think, and to let the soft influences of this wonderful world of nature en-

ter into their souls. They need night chores to do, whether they feel like doing them or not. There is profound significance for the study of pedagogy in the historical fact that when God wanted to train the Perfect Man, he put him into a working-man's family, where he had to learn the yoke of his youth, and learn to labor and to live.

Every Presbyterian is a representative of a firm doing business in Turkey, Persia, India, Siam, China, Korea, Japan, Africa, South America, North America, and the islands of the sea. A "house" to be proud of, isn't it? Other denominations have equally far-flung work, and it illustrates the greatness of the opportunity which this day enjoys. There never was such a time as this for being a world servant.

An educational value attaches to the remembrance that our church membership makes us fellow members of one body, with black men, yellow men, red men, and brown. The most cosmopolitan institution on earth is the Christian church. The first time I attended a Chinese Christian Endeavor meeting I could think of little or say, except that I was glad the Lord understood Chinese. Without ever having articulated the petty and ignorant thought to myself, I had vaguely assumed that God was an English speaking deity; just as the little girl in the story was sure that God is a Presbyterian. Foreign missions introduce us into something of the largeness of the thought of God.

The best "don't worry" cure is an interest in some cause outside of ourselves. There are women being sent to sanatoriums for "nerves" who would be more quickly restored to normal if they could only be induced to join a missionary society, and take a real interest in its meetings.

Foreign missions give Christians something to pray for. The person whose prayers are in a rut needs but to get a directory of missionary work and begin to pray for them by name.

There were two scenes at the recent convention at Southern Presbyterian laymen at Chattanooga which have taken hold of the imagination of the church. One was when fourteen volunteers for the Korean Mission field were called to the platform, and the other was when twenty young persons offered themselves as missionaries to Africa; while many men arose and declared themselves willing to have their children go out as foreign missionaries. The life is the supreme missionary offering.

Missions mean more than giving or saying, or going. They mean planning and sometimes fighting. When natives on the Congo or Christians in Korea are oppressed, then the clear duty of the churches at home is to speak out in unmistakable tones in behalf of justice and liberty.

At least one good book on missions—better, of course, a whole library—should be in the possession of every Christian. If the book is a modern one, in the new world-spirit, it will be an invaluable interpreter of the day's newspaper; and go far toward enlarging the horizon of the reader.

SEVEN SENTENCE SERMONS.
The pleasant things in the world are pleasant thoughts, and the great art is to have as many of them as possible.—Bovell.

The threads our hands in blindness spin are the threads of our lives. The shuttle of the unseen powers work out a pattern, not as ours.—J. G. Whittier.

All things are symbolical, and what man may call results are beginnings.—Plato.

All who joy would win, Must share it; happiness was born a twin.—Lord Byron.

It is worth while to be a singing bird in this world in which are so many hard and unlovely sounds, and so many cries of pain.—J. R. Miller.

This world is so full of a number of things, I'm sure we should all be as happy as kings.—R. L. Stevenson.

No man has learned anything right fully until he knows that every day is doomsday.—Emerson.

EVERYBODY'S BIBLE BOX.

Q.—"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Philippians III, 14. What is the meaning of the Scripture? (R. C. C.)

Answer.—The Apostle is evidently using the illustration of the race course to attain to that standard, or righteousness, that would entitle him to the reward which the Lord has promised to those who would run successfully the race that is set before them. (Hebrews XII, 1-3.) The "mark" is that of perfect love—that degree of love that would not only prompt one to love God with all his heart, and mind, and soul, and to love his neighbor as himself, but also to even love his enemies. That was the standard of character development which the Lord Jesus established, and which was exemplified in His life. The "prize" is the "crown of life"—immortality. Each man has his own way, or, if you will, his own goal, for the Lord has promised that those who overcome the evil tendencies of this world shall be seated with him on his throne at the right hand of the Father; and with him, shall be Kings and Priests.—Revelation V, 8.

Q.—Will you please explain the seeming contradiction between Genesis xix, 10, and Ezekiel xxi, 25-27? (C. S.)

Answer.—The "sceptre" is the symbol of the right to rule. It is the emblem of authority. The crown is the symbol of royalty, or authority, and signifies that the one wearing the crown is ruling, or reigning; not merely that he has the right to rule, but that he is exercising that right and is reigning. The fact that several centuries elapsed after the sceptre had been given to Judah before any member of his family was crowned, proves that this distinction between sceptre and crown was not lost sight of. The Kingdom of Israel was a typical kingdom, and represented in its many aspects the Kingdom of Heaven that is to be established in the earth at the second coming of Christ. Therefore, the "crown," referred to in Ezekiel,

was a typical crown, and in no way effected the right, or sceptre vested in Judah. The "sceptre," or right to rule, passed to Shiloh, the "Lion of the Tribe of Judah," the Lord Jesus, when He died. His Bride, the Church, will share down His life to redeem the world. He purchases the race and the earthly dominion, the Kingdom, by the ransom of His blood. (Ephesians I, 14.) The "sceptre," therefore, is His; and He will assume the "crown" at His second coming, and will reign for a thousand years.

Please explain John xi, 25. (N. H. R.)

Answer.—To understand the Master's words in this verse we should consider them in connection with the words of the preceding three verses, which are as follows, as given in the Revised Version of the Scriptures—"Jesus saith unto her, 'Thy brother shall rise again.' Martha saith unto Him, 'I know that he shall rise again in the resurrection at the last day.' Jesus said unto her, 'I am the resurrection, and the life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die. Believeth thou this?' A still more accurate translation of the 25th verse reads: 'And no one who liveth again and believeth on Me shall in any wise be subject to the rule of the hour of death.' Believeth thou this? Our Lord's words in these several verses relate to the future Age of judgement and blessings in which life will be given to the dead. He is speaking of the resurrection, Him, trusting Him, though he were dead, yet should he live—attain to perfect life, escaping from death conditions, until at the close of that future Age, he shall have life in the full, unrestricted sense. And he who thus liveth (attains to life) and still believeth, trusteth in the Life-giver, and is obedient to His directions, shall never die.

Q.—What is a spirit being?
Answer.—It is a being, or creature inhabiting the spiritual realm. There are several kinds of spirit beings mentioned in the Scriptures, angels, cherubim, seraphim and Divine beings. It would be possible to describe the actual appearance of a spirit being, as no mortal eye has ever gazed upon the person of a creature of the spiritual realm. All that human beings have been enabled to view of these mysterious creatures were the materialized forms which were assumed for the time and for the purpose intended, whether for good or for evil. As materialized human beings it is possible for them to eat and drink and to perform the various actions and functions of which the actual human being is capable. Numerous instances are given in the Bible of these spirit beings appearing to men and talking, conversing and acting as members of the race might do. The assumed or materialized bodies were not the real bodies of those angels that appeared at different times. The Lord Jesus, in describing the spiritual birth of those who will enter into the Kingdom of Heaven, used the illustration of the wind as representing the invisible power and presence of the spiritual conditions. (John III, 8, 9, 12.)

THE SAVING TEACHINGS OF BROOKLYN LABERNACLE BIBLE STUDIES

"THE LIGHT OF THE WORLD."

Quarterly Review—March 31.
"The people which sat in darkness saw great light; and they which sat in the region of the shadow of death light is sprung up."—Matthew ix, 10.

In the Bible symbols light stands as the representative of God, of Christ, of the Church, of Truth, which is by and by the Sun of Righteousness, and by the Sun of Righteousness, the cure of all the masses of the earth. It will scatter the darkness of sin, ignorance and superstition, and will bring forth the light of the Kingdom. The light of the Kingdom, who will then "be bound for a thousand years that he may deceive the nations no more until the thousand years are finished. Of the heavenly Father we read, "God is light, and in Him is no darkness at all."

Jesus said, "I am the light of the world." Of the Church in her present condition we read, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." "Hide your light under a bushel, and it shall be set on a candlestick that it may give light unto all that are in the house." Nevertheless, "The darkness hateth the light, neither cometh to the light," and the whole world hath been in the "darkness"—in darkness.

This thought pervades the Scriptures from first to last, namely, that the entrance of sin to the second coming of Jesus, the world will be subject to a reign of sin and death—commonly called the "darkness," or "supernatural" sin. The only ones who will see the path of righteousness distinctly will be those guided by the "lantern"—God's Word. They are represented as being "in the light," a lamp to my feet and a lantern to my footsteps.

Our text tells of a better day sure to come. But never mind the hope for the abolition of darkness except in the way in which God has foretold it—through the establishment of Messiah's Kingdom—through the setting forth of the Sun of Righteousness—the church in glory.—Matthew XIII, 42.

"Which Lighteth Every Man."
The Apostle declares that Jesus is the True Light which lighteth every man that cometh into the world. (John I, 9.) The expression, "true light," implies that there are false or imitation lights, and of these we read in the Scriptures, "The light of the world," and "the light of Christendom." The only true light, however, is that which shone forth in our Saviour, God's Majesty. "Mr. Will Stewart will sing 'O Master Let Me Walk with Thee.' April 4 annual congregational dinner and business meeting.

Wesleyan Methodist church, Rev. T. J. Pomeroy, pastor. Services at 11 a. m. and 7:30 p. m. Morning theme: "Paul's Schoolmaster." Evening subject: "The Critical Issues of Youth."

First Church of Christ Scientist, corner Harrison and Polk streets. Services at 11 a. m. Subject, "Reality." Sunday evening service at 8 o'clock.

Kansas Avenue Methodist Episcopal church, John W. Waldron, pastor. Story sermon by the pastor at 10:30. Sermon at 11 a. m., subject, "Ox, Gnat, and Camel." Sermon at 7:30 p. m. by the Rev. T. J. Ream, the district superintendent of the Topeka district. Special music by the chorus choir.

Palm Sunday will be observed at the First Lutheran church, Fifth and Harrison, with special music, and the pastor, Rev. Millard F. Troxell, D. D., will preach in the morning at 11 o'clock on the sub-

ject, "Palms for the Master," and in the evening at 7:30 on "The Authority of the Master."

A Better Day Coming.

For a thousand years the glorious Sun of Righteousness (Christ and the Church, His Bride), will shine out. The work will be thorough and complete. Adam and his every child will be fully brought to a knowledge of the truth, and will enjoy the blessed opportunity of coming back into harmony with God, by the restitution process. Acts III, 19-22.

Then our text will have most ample fulfillment—"All mankind shall see the great Light which God has provided; even those 'in the shadow of death' must come forth, that all may see the Light." Instead of the curse shall be the Divine blessing; "and every creature that shall be heard saying, 'Praise and glory and honor and dominion be unto Him that sitteth upon the Throne, and unto the Lamb, forever!'"

Lesson XXV.
Text: Mt. 19 and 20; Mk. 10; Lu. 9-13; Jo. 9-11.

Memorial Verse—Review for the letters in John.
It is a real surprise to know how few individuals are noted by name in the Gospels. Following is a good list from the beginning through the Galilean Ministry. The numbers correspond to the Sections of the Harmony, here in direct order.

1. John the Baptist. 2. Theophilus. 3. Herod, Zacharias, Elizabeth. 4. Joseph, Mary. 10. Shepherds. 12. Simon, Andrew, Peter, James, John, Zebedee. 13. Nicodemus. 20. Woman of Samaria. 25. The Samaritan. 26. The Lepet, Peter's Mother-in-law. 44. Paralytic. 45. Matthew withered hand. 48. The Twelve. 50. Centurion's Servant. 51. Widow's Son. 52. Simon the Pharisee. 53. Scribes. 54. Gadarene Demoniac. 56. Woman with issue. 58. Jairus' Daughter. 61. Blind men. 62. Demonicus. 63. Syrochenean Wound. 64. Sadducees. 73. Blind man of Bethsaida. 77. Moses and Elijah. 78. Deacon. 80. Sinning Samaritan. 81. Galilee. 82. Nazareth. 83. Bethlehem. 12. Jerusalem. 14. Egypt. 18. Jordan. 21. Bethany. 24. Bethsaida. 25. Cana. 26. Capernaum. 27. Judea. 28. Sea of Galilee. 29. Jacob's Well. 34. Sea of Galilee. 35. Zarephath. 44. Bethesda. 47. Decapolis. Idumea, Tyre, Sidon. 53. Cana. 54. Generals. 55. Centurion. 56. Philipp. 77. Mt. Hermon. 83. Mt. of Olives.

Next Sunday will be a Picture afternoon at the Y. W. C. A. vesper services. There will be a Review of the Second Period of the Galilean Ministry; this will be followed by Mrs. Kerr's beautiful slides of Japan. It will be an instructive and interesting meeting for any one. The Y. W. C. A. is a good place to spend an hour or 4:15 is a nice time of the day for a walk. MRS. C. F. MENNINGER.

CHURCH NOTICES.

First Methodist Episcopal church, the services will be conducted by the pastor, Rev. Frank Lafayette Loveland, D. D. Morning theme: "The Beautiful Impulses of the Sabbath." The evening subject: "Sidney Lanier, the Poet of the Palms, a Southern Fassion Flower." The quartette will render special music for the occasion, using especially Lanier's ballad, "The Trees and the Master."

First United Presbyterian church, corner Eighth and Polk streets. Rev. J. A. Renwick, D. D., pastor. Preaching 11 a. m. by the pastor; 8 p. m. Frank Snow will give an illustrated talk on his tour through South Africa.

Grace Cathedral, corner Eighth avenue and Polk street. The Very Reverend J. P. deB. Hayes, dean. Holy communion 7:30 a. m. Morning service and sermon 11 a. m. Choral evensong and address at 5 o'clock.

First Presbyterian church, Harrison street, services at 11 a. m. and 7:30 p. m. Sermons by the pastor, Rev. Stephen S. Estey, D. D.

First Baptist church, pastor, Rev. Robert Gordon. Morning worship 11 a. m. Sermon subject: "Politics and Religion." Evening service, 7:30 p. m. Subject: "A National Scapagoat." Brief organ recital by Prof. D. W. Seymour begins at 7:15.

Church of the Good Shepherd, Episcopal, corner of Laurent and Quincy streets, North Topeka, sixth Sunday in Lent, Palm Sunday. Morning service and sermon at 11 o'clock, evening service and sermon at 8 o'clock. Sunday school at 10 a. m.

Central Park Christian church, Ralph C. Harding, pastor. Holy communion and preaching, subject, "The Gospel of the Helping Hand," evening sermon at 7:30, subject, "Character Building," illustrated. Miss Mabel Spencer will sing in the morning and the male quartette in the evening.

Third Presbyterian church, corner Fourth and Branner streets, Rev. Jay Carroll, Everett, pastor. The sacrament of the Lord's supper will be observed and the administration of baptism to those children presented by their parents; also there will be the receiving of new members into the church at the 11 a. m. service. Evening preaching service 7:30, theme, "Heroes and Heroines of the Cross."

Second Church of Christ, Scientist, corner of Harrison and Sixth streets. Services at 11 a. m., subject, "Reality." The Westminster Presbyterian church, Rev. Ralph Ward, pastor. Communion services and the reception of new members at 11 o'clock. The theme will be, "God Reconciling the World to Himself." At the evening service, 7:30, the theme will be, "His Last Week." The sermon will be illustrated with stereopticon views.

Second Presbyterian church, William C. Meeker, pastor, 11 a. m., Lord's supper and reception of members; 7:30 p. m., illustrated sermon, "One Man with God's Majority." Mr. Will Stewart will sing "O Master Let Me Walk with Thee." April 4 annual congregational dinner and business meeting.

Wesleyan Methodist church, Rev. T. J. Pomeroy, pastor. Services at 11 a. m. and 7:30 p. m. Morning theme: "Paul's Schoolmaster." Evening subject: "The Critical Issues of Youth."

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ject, "Palms for the Master," and in the evening at 7:30 on "The Authority of the Master."

Lowman Memorial Methodist Episcopal church, corner Eleventh and Norris avenue. Preaching by the pastor, George A. Marvey, at 11 a. m. and 7:30 p. m. Other Sunday services as usual. Choral service Tuesday evening at 8 o'clock.

German Baptist church, Second and Madison street, Paul A. Schenk pastor. Morning services at 11 o'clock, subject, "In the Deep." In the evening at 7:30 o'clock the Sunday school will have its Bible day program.

First United Brethren church. The pastor, O. T. Deever, will preach morning and evening. Subject at 11 a. m., "Lessons in Substitution." The Lord's supper will be observed. Subject at 7:30 p. m., "Border-liners." This will begin the passion week services.

Gospel Mission. Meetings every night, Sunday 10:30, 3 and 5 o'clock. 107 West Norris street, North Topeka.

St. Simon Episcopal church, Seventh and Western avenue. Morning service 11 o'clock. Evening 4:30 o'clock.

East Side Methodist Episcopal church, Seventh and Lime streets, D. A. Shutt, pastor. Services of the church 11 a. m. and 8 p. m. Special music by the choir, John Lungstrum, musical director. Sermons by the pastor. Epworth League meeting 6:45 p. m.

German Methodist Episcopal church, corner Tyler and West Fifth street. Services at 10:45 a. m. and at 7:30 p. m. the funeral service of Brother Fred Jansen. John Koehler, pastor.

Walnut Grove Methodist, corner Sixteenth and Harrison streets, C. B. Cook, pastor. Public worship 11 a. m. and 7:30 p. m. Morning theme: "The Joy of Jesus." Evening subject: "Echoes From the Fifty-second Annual Session of the Kansas Conference."

First Unitarian church, 812 Topeka avenue, Rev. J. H. Jones, minister. Services 11 a. m. Sermon by the pastor. Music, solo, "My Peace I Leave with You," Mrs. F. S. Thomas. Organist, Miss Josephine McKee.

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—Mrs. H. VON RODEN, Lyndon, Ky.
When a woman like Mrs. Von Roden is generous enough to write such a letter as the above for publication, she should at least be given credit for a sincere desire to help other suffering women.

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Repels Attack of Death.

Are you going to this Summer?

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T. L. KING,
City Passenger Agent,
Topeka, Kan.

Santa Fe

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